

## Jerusalem Bible - XXI

### Introduction

Among the poor, Christ understands that poverty is a Spirit of talking and preaching while Matthew learns in another village in Basra that poverty is labour and poor working conditions which keeps their minds at labour.

Mohammad in 280 AD is spending years in Tel Aviv, busy again at labour. The parable is elliptical - how can labour free one - it creates health and the process of years of health which if drawn with directions means - the formation of pure health in a crisis or insurrectional force - is the development of a material science called history - it proves the movement of Christ is among the people and will follow his Miracles.

### I.

In the movement of boats from Israel to the Jordan river and finally to Greece was the detour taken by the boats to reach Damascus were the hills were dominant and Christ found in them a city called Jordan's capital where many poor were walking in markets and houses were held by the Macedonian army and even the First Alexander and his chiefs and Agoras which then Christ ignored to walk to the Church, where he led his own name to be found by the Priest who then was surprised and was St. John.

St. John then of course walked to Christ who was leaving to liberate the people of Jordan, that in fact the vineyards and olive groves of the hills were also and in fact the poorest people in Jordan and all Islamic women who then wear Burqas which takes them to a Messianic Prophet's tale of the future in historical senses which means to praise Mohammad who will be here in 280 AD about 300 years after Christ and himself judged to live forever with Christ in fact by the meaning of a parable of the olive grove and its peculiar Jewish nature - that it is so natural the amount of food, and dining in the peasant sections and classes - which then is the parable of east-wards, north-wards, west-wards and South which answers the whole process of parables in the olive groves which was also mango orchards in Islamic India in the future which was finally so many vinegar yards and even fine coffee groves and plantations which then were latifundias.

All these questions of labour with the compass in directions of Christ who was walking with St. John then met Paul himself who was a poor tax collector working in Damascus but also in Italy and Rome as such, which was a chance encounter - he did not notice but was swept into the mass

insurrection and large gathering which then was his Paulinian Epistle – that in fact there is liberation in Christ and that is Inspiration.

II.

Paul works in Rome.

III.

Paul heals the women of their distress.

IV.

Mohammad is laboring on teaching the people all the ethics of women's rights and even poor rights, and forms a council of people who are sent for merchant capitalism to support Mecca and Medina, which then forms as cities, under his direction to the merchants.

V.

Christian faith forms around the Pope, his leading the foundations of Universals. He spends his time reading and reflecting on the future of eternal life which is found in Jerusalem as the choice of a Kierkegaardian walk he once imagined in the current news.

VI.

Kierkegaard is simply a Prophet in modern periods, a simple reading of the Jerusalem Bible at the university reveals –

- I. Epistle is lived as disciplined militant life devoted to the cause of the poor.
- II. It has healing effects in its neaves.
- III. Neaves is any aspect that contributes to the uprising or poor people's liberation.
- IV. Women are freed by the work of militant Christians and Islamic liberation of a Prophetic announcement and news.
- V. Franciscans call cure the nominal, Paul calls it the Universal.
- VI. All of this is one day in Christ's life.